A comfortable Sermon of Fayth, in temptations and afflictions.

Preached at Saint Botulphes without Aldersgate in London, the xv. of Febzuary. 1573. By Master William Fulke, Doctor of Diuinitie.

1. IOHN. 5. 4.

¶ All that is borne of God ouercommeth the worlde: and this is the victory that ouercommeth the worlde, euen our fayth.

Imprinted at London *by John Charlewood*, dwelling in Barbican, at the *signe of the halfe Eagle* and the Key. 1586.

LIBRARY OF THE
UNION
THEOLOGICAL
SEMINARY
NEW YORK

To the right worshipfull and godlye Gentlewoman, Mistres Marie Harrys Wyddowe.

(*)

I Haue alwaies liked well (as you know) the plaine dealing of our freend Master Fulke with the Scriptures of God, which is somuch the more commendable in him, as he is better able to make a shew in the perswasible wordes of mans wysedome, if he were disposed. For although he be ignorant of no kinde of learning, by which a man might set forth himselfe vnto the worlde, & vnderstandeth more strange languages then a great number of our brethren: yet when he treateth the testimony of God, he taketh not vpon him to know any thing as S. Paule saith, but Iesus Christ, and him crucifyed. For by this foolishnesse of preaching the wysedome, power, and goodnes of God appeareth greatest, and worketh most effectu-

ally in them that are the children of God. And therfore I maruail not, if you which haue hearde him and others that vse the same simplicitie in teaching, doo couet to heare them still, where as many are more desirous of variety to delight their itching eares, then carefull of sounde doctrine, to conuert their synfull hartes. But where as you were not only content to haue heard this Sermon preached once at Saynt Botulphes without Aldersgate in London, but that you did instantly desire to haue the copie thereof, that you might reade it often. As it was godly for you to require it, so it was hard for me to obtayne it. For our freinde wyll sooner bee intreated to preach tenne Sermons, then to write one, Neuertheless at the length by many perswasions, hee was ouercome to put it in wryting, so that I got the copy out of his handes, which now I send vnto you, not doubting but you wyll vse it, both to the renuing of your own remembraunce, and

to the profit of many others.

I neede not to adde any commendation of the matter, especially to you which knoweth it, and as to any others, I wishe them fyrste to reade it, and then to iudge of it, as they shall finde it. Thus I Committe you to God.

Yours to commaunde in the Lord. I. Y.

¶ A Sermon preached in S. Botulphes Church without Aldersgate in London, the. 15. day of Febrvary. 1573. by Maister William Fulke, Doctor of Diuinitie.

Math. 15. 21.

And Iesus departing from thence, went aside into the partes of Tyre and Sidon. 22. And behold a certaine woman which was a Cananite, comming out of those quarters, cryed out vnto him saying: Haue mercy vpon mee Lorde, thou sonne of Dauid, my daughter is pitiously tormented with a Deuill. 23. But he aunswered her not a worde. And his Disciples came vnto him, and besought him, saying: Sende her away, for she cryeth after vs. 24. But he aunswered and sayd, I was not sent but to the lost sheepe of the house of Israell. 25. Then she came and worshipped him, saying Lorde helpe me. 26. But he aunswered, It is not good to take the childrens breade, and to cast it to Dogges. 27. But she sayde: True Lorde, but yet the dogges eate of the croms that fall from their Lordes Table. 28. Then Iesus aunswered and sayde vnto her: O woman great is thy fayth: Be it vnto thee as thou wilt. And her daughter was healed the same howre.

This part of scripture, (beloued in our sauiour Christ) declareth howe our sauiour Christ began to shew some bryght beames of his grace vnto the Gentils. For although the full time was not yet come, that he shoulde shewe him selfe openly vnto the whole worlde, yet by this and such like examples he woulde giue some foretaste of his goodnes, which afterward should be offered vniuersally. Euen as the Sunne before it ascende in the Morning, aboue the vpper face of the earth where we dwell, yet casteth vp some beames of hys lyght, whereby we knowe that he shall shortly arise: so our sauiour Christ, by stretchyng forth some fruite of his grace vnto the Heathen woulde giue good hope of that common mercy, which shortly afterward was exhibited both to the Iewes and the Gentils indifferently. Which thing is both profitable & comfortable for vs that are of the Gentiles, to consider that we may knowe by what meanes & degrées, the Gospel which is the power of god to saluation, was brought vnto vs.

There is also set forth in this Gospel, a wonderful commendation of a most strong and inuincible fayth, in a woman that was a Cananite, to set forth the great infidelitie & ingratitude of the Iewes, y were the chose people of God: y by comparing them together, we

myght

might vnderstand how iustly the Iewes were depriued of the promised redemption, whiche so disdainfully reiected it being offered, that the heathen so willingly embraced when they heard of it. Which thing also we may note in the occasion of his departure out of the lande of Iewrie, into the partes of Tyre and Sidon, which the Euangelist discribeth to be this, in the beginning of this Chapter. The Scribes and Pharisées that came from Ierusalem, picked a quarell against him, because his disciples did eate with vnwashed hands, whereby they transgressed the tradition of the Elders: our Sauiour Christ in defence of his disciples, chargeth the Scribes and Pharisées which were so zealous, to maintaine their owne ceremonies, that they were careles to breake the commaũdement of God. And so it commeth to passe alwaies, that they which are most earnest in vpholding & defending traditions & ceremonies inuented by man, are most forgetful in keping the commaundements of God. But this is the iust iudgement of God agaynst those that inuent a new worship of their own braine: that first they leese their labour, that so seke to pleas God: and secondly, that they are depriued of all right vnderstanding, because they haue presumed to be wiser then God. And therefore our sauiour Christ confuted them by the testimo-

nye of Esay, where God complaineth that the hipocritical people came neare vnto him with their mouth, & honoured him with their lyps, but their hart was far from him: And in vaine do they worshipp me (saith God) whyle they teach doctrines that are the precceptes of men. Therfore I will againe do a merueilous worke in this people euen a merueilous worke and a wonder: for the wisedome of their wyse men shall perish, and the vnderstanding of the prudent men shalbe hyd. And as the same Prophet threatneth in another place: Their eyes shalbe blinded that they shall not see, their eares stopped that they shall not heare, their hartes made grosse ý they shall not vnderstād, least they see with their eyes, and vnderstande with their hartes and be conuerted, and God should heale them. This got the hye Priestes, Scribes & Pharises by multiplying their ceremonies, & namely ablutions and washings. It is true that God in the lawe commaunded diuers ablutions & washings, which did rather testify their vncleanes, then purge away their filthines: but they had added many others, as washing of cups & cruises, dishes and platters, brasen vessels and tables, and often washing of their hands before they did eate: & especially if they had come from the market, they myght not eate before they had washed their handes, which

Esay. 29.

Esay. 9.

Leuit. 15. Num. 19.

Marke. 7.

which thinges they obserued not as euill customes, partayning to bodely cleanlines, but as religious ceremonies belonging to inward holines: and therfore our sauiour Christ doth so sharply reproue them. And least the simple mindes of his Disciples & other the good tractable people should haue any more scruple of conscience in suche vaine outward obseruatious, he declareth that true holines consisteth in no such matter: For that which entreth in to the mouth, defileth not the man, but those thinges that come out of the mouth, are they which defile a man. For such meates as are receyued into the mouth, they are caried into the stomacke, and from thence are cast into the draught, so ỹ they come not nere the soule and spirite of man: but those thinges that come out of the mouth (as euil deuises, whordoms, adulteries, murthers, theft, slaunders, false witnes bearing, blasphemies, and such other) they come from the hart, & soule of man, and therefore they polute a man indede. Wherefore when the proud & disdainful Scribes and Pharises were offended with his wordes, he willed his Disciples to let thē alone as blind guides of the blind, & he himselfe departed frō them into the coastes of Tyre and Sidon. His purpose was according to the will of his manhood, as S. Mark declareth, to haue ben secret,

Mark. 7.

and

and not openly knowen. For although he was appointed of God to be the light of ỳ Gentils, and the glory of his people Israel: yet for as much as the due time was not yet come, in which he shold be shewed to ỳ Gentils before the resurrection, he was content in the person of the Mediator to kepe him selfe within the boundes of his calling. But he could not be hid altogether, because God had appointed this woman of Canaan to finde hym out, which thing from Christ by his diuine knowledge could not be hidden. And here the wonderfull secret of Gods iudgement is to be considered: while he walked openly in the land of Iewry amongest the chosen people to whom hee was promised, & allured al men to come vnto him, he findeth but few (in comparison of the multitude ỳ withstood him) which regarded to bee partakers of his grace which he offered. But so soone as he stepeth out of Iewry among the Gentiles, desiring not to be knowen, he is found out by a woman, which in a maner compelleth him to bestow his grace vpon her when he denieth it. The circumstances beyng weighed & compared with them from whome he came, doth set forth their blockish blindnes and also meruailously commend her inuincible fayth. They were wise men, she was a simple woman: They were learned, she was ignorant: Luke. 2.

rant: they were Iewes, shee was a Gentile: they were of the blessed seede of Abraham, shee was of the cursed race of Canaan: they were of the chosen people of Israell, shee was of the excommunicate and castout people of the Cananites: they were brought vp in the knowledge of God & his lawes, euen from their infancy, she was brought vp in the superstitions of idolatry: they were Doctors & Teachers of Gods people, shee had but smal knowledge, as one that was an Heathen woman, & therefore might not come into the congregation where Gods people were taught. Yet they reiected Christ whē he was offered, she folowed christ, when he departed from her: They were Infidels, she was faythfull, and endued with such fayth as might be a shame to all the Israelites that began so long before her, & yet were lefte so far behinde her. For of her it might be sayd which our sauiour Christ speaketh of the fayth of the Centurion: Verely I haue not founde such fayth in Israel. The Centurion was an heathen man, a Romane, a man of warre that came to subdue ỳ slauish nation of the Iewes, yet God gaue him so great fayth, ỳ he excelled euen the Israelites them selues. And surely if the circumstances of this poore womans fayth be considered, it shal appeare far more excellēt then yes. And especially if we beholde with

Math.8.

what

what bitter temptations her fayth was examined and tryed, we shall playnly confesse howe far it passed: for her fayth was tryed vnto the vttermost. And first with great and extreame aduersitie: for her Daughter was miserablye tormented with a Deuyll.

O God Lord what a temptation was this to her that was of the cursed stocke of the Cananites, which Gods people were commaunded vtterly to destroy, & to make no league or couenant with them: then hauing newly forsaken the religion of her fore fathers & people where she lyued, & lately receiued the religion of the Iewes: What a great temptation (I say) was it to her, that her daughter should be possessed with ỹ Deuil: She might either haue thought that she had made an euill chaunge of her olde Religion, to be thus welcomed by the Deuill into a new religion: Or els, that God the author of this religion, would not accept her to be one of his worshippers, beyng a cursed Cananite, and therfore suffered the deuill to haue such power ouer her daughter, as that he dyd wholy possesse her, and miserably torment her. For of all aduersities that can be layde vpon a man or a woman this goeth nerest, to make them think they are out of the fauour of God, to behold that they are geuen ouer as it were a pray into the Deuils possession. The losse of

children

childzen is one of the greatest griefes that can befall to louing Parents, but the death of childzen may be counted an exceeding great benefit, in comparison of this, to see them possessed and torne in peeces with Diuels. They that are deade, are out of payne, but they that are thus possessed, seeme to be in paynes of hell, euen while they lyue. What might this poore woman think otherwise in this case: but that she had hell in her owne house, when she had the deuill tormenting her daughter at home, whom she loued best in the worlde.

We see therefore how she was tryed, first by this temptation: And experience teacheth vs how many are offended & driuen backe with much lesse temptation then this. For if aduersitie or affliction folow their newe conuersion, they ware weary of their profession, & wish againe for the merry world which they enioyed, and the pleasant life which they passed in idolatrie, superstition, and ignorance of God: or els through infirmitie and weakenes of fayth, they thinke that they are out of the fauour of God, that sendeth them such troubles: which were wont to lyue in quiet. But this poore woman neyther myslikte her profession, nor mistrusted Gods mercy for this most greeuous temptation: But contrarywise by force of fayth ouercometh all difficulties. For wher

as

as she was a Gentile, or as S. Marke calleth her a Greeke, which in the phrase of the scripture is all one, and that which is more, a Cananite, whose auncestors being driuen out of the land of promise, fled into Syrophœnicia, which country next adioyning vnto Iewry: yet al this did not let her, but that she was perswaded that the Messias of the Iewes pertained also vnto her. And therefore vpon assurance of this fayth, she is bolde to come vnto Christ, and to make humble request vnto him for the relefe of her misery. Marke. 7.

But for asmuch as Christ had not yet preached among the Gentiles, & moreouer had expressly cõmanded his Apostles that they should not go into the way of the Gentiles, no not so much as into the Cities of the Samaritans, which partly professed ỳ religiõ of the Iewes, it may be marueiled vpon what cõfidence she came so boldly to our sauiour Christ, & so importunately desired grace of him, ỳ she would haue no nay, vntil she obtayned her request: We must needes acknowledge, ỳ as she was instructed in the lawe of God, so she toke hold of ỳ general promises of God set forth in the law and the Prophets, & in the Psalmes, on which her fayth was so lively grounded, that nothing in the world was able to remoue her from it. For as ỳ hope of the promised redẽp- Math. 10. Luk. 24.

tion

tion was openly talked of among the Iewes, so the promises of God concerning Christe their Redeemer were commonly knowen among them, as: That all nations of the world
Gene. 12. and. 8. and. 12. should be blessed in him. That whosoeuer calleth vpon the name of the lord, shal be saued:
Ioel. 2. That he shal deliuer the pore when he crieth the needy also, & him that hath no helpe: He
Psalm. 72 shal be merciful to the poore & needy, & shal preserue the soules of the poore: He shall redeeme their soules from deceit & violence, &
Esay. 28. deare shal their blood be in his sight: That he that putteth his trust in him, shall not be confounded. Vpon these and such lyke generall promises of God, contained in the olde Testament, her fayth was builded & founded so stedfastly, that no stormes of temptation was able to ouerthrow it. Which thing is very necessary for vs to consider, that when our fayth shalbe tried & examined, as this womans was, we may knowe howe to withstande all the assaultes of most greeuous temptations, as she did. That the triall of our fayth, which is much
1. Pet. 1. more precious then gold ꝑ perisheth (though it be tryed by fire) might be found vnto our prayse, honor & glory at the appearing of our Lord Iesus Christ. Let vs therefore make much of the generall promises of God, let vs willingly embrace thē, diligently waye them,

and

and daylie remember the. For in the our faith being grounded, it shal stand like a most sure bulwarke and inuincible fortres against any thing y shall assault ouer euerlasting saluatio Upon this boldnes and confidence this wret-ched woman commeth vnto Christ. For thus her faith concludeth: Seeing all nations of the world shalbe blessed in him, the very Cananites are not excluded. For although the Cananites were once cursed of God aboue al other nations, yet by this blessed seede al curse should be taken away, seing he is not restrained to one nation more then another, but is the common blessing vnto all nations. And seing he shall heare the prayre that cry vnto him, & succour the needy that hath none other helper, he must heare me also being so poore a creature & helples that cryeth vnto hym. And for almuch as whosoeuer putteth his trust in him, shal not be confounded, he cannot refuse my humble request, y repose my whole truste and confidence in him. Therefore he is bolde with open mouth to cry out vnto him: O Lord thou sonne of Dauid, haue mercy vpon me. These wordes are diligently to be considered, first that through confidence of fayth, although he do not call vnto her, yet she cryeth after him. And the vehemency of her request is expressed by the word of crying, y she doth

not speake vnto him, but with opē mouth she
cryeth vnto him. For a strong faith sendeth
forth earnest requestes, as a feble faith vttereth cold & formal prayers. And concerning
the forme of her petition, it declareth that her
faith was not a conceiued fantesy of her own
braine, but an assured perswasion out of the
word of God. For seeing the Messias was promised to be the sonne of Dauid: & that all felicity was promised in the kingdom of Dauid,
according to the holy Oracles of God, she calleth Christ the sonne of Dauid. For she had
2.Sam.17. learned ỹ God sayde of Messias, figured in the
person of Salomon, which was the sonne of
1.Cor.22. Dauid: I will be his father, and he shal be my
sonne. She had heard the prophesy of Esay, ỹ
Esay.11. God promised that out of the olde whythered
stumpe of Isay ỹ father of Dauid, a rod should
come forth, & a graffe should grow out of his
roots: the spirit of ỹ Lord shal rest vpon him:
the spirite of knowledge & vnderstanding, &c.
And that which Jeremy wryteth of the righ-
Ierem.23. teous braunch that God would raise vp vnto
and.33. Dauid, which king shold raigne and execute
iudgment, whose name should be, The Lord
our righteousnes: Vpon these or such like places of Scripture her fayth was grounded, by
which she had learned to cal him the sonne of
Dauid. Wherby she declared ỹ she acknow-

ledged

ledged him to be the same which was descri-
bed & set forth in the scriptures, & that she lo-
ked to obtayn at his hãds those things which
were promised of him in the scriptures. In
which it was promised that he should heare ẏ
cry of the pore when they made their hũble Esay.22.
supplication to him: that he should succor the
afflicted, who had none to helpe them: that he Math.8.
should take vpon him all our infirmities, and Luke.4.
beare all our diseases: that he shoulde preache Math.11.
sight to the blynde, lyms to the lame, lyfe to
the dead, & deliuerance to al that are afflicted.

This request of hirs therefore, being in the
compasse of those thinges which were promi-
sed to be graunted by him, she is bold to cal &
cry vnto him, saying: O Lord, thou sonne of
Dauid, haue mercy vpon me, my daughter is
miserably tormẽted with a diuel. And note ẏ
she desireth him to bee merciful vnto her,
wher as her sute chiefely cõcerned her daugh
ter. For not onely the naturall loue of her
daughter made her to accoumpt ẏ miseries of
her childe to be her owne griefe, but also shee
acknowledgeth that God in plaguing of her
daughter, plagueth the mother also, & therfore
she desireth Christ to haue mercy, pitie & com-
passion of her selfe, as wel as of her daughter.
And further, note ẏ shee callengeth nothing
by desert, merit, or worthines, but onely of,

mercy, pity, and compassion, saying: Haue mercy vpon me Lord thou sonne of Dauid.

Hetherto ye haue heard how her fayth was firmely fastned vpō the promises of God, and that she endured ye trial of a mighty & strong temptatiō, her daughter being possessed with the Diuell, which was so far of that it rouwe ouerthrowe her faythe; that rather it was an occasion whereby her fayth was shewed to be most inpincible, & set forth for one of the chiefest examples of the greatest fayth that euer was in the world. But there remain yet more greuous temptations whereby her faith was ten times more vedemently assaulted then euer it was before. For it foloweth in ye text: And he answered her not a word. This was a maruelous sore temptation, that he in whō her whole trust was reposed, is so far from graunting her peticion, that he seemed to disdayne to make answer to her request. That he which calleth & alureth vnto him all other, refuseth so much as to speake to her. That he which offereth his helpe to them that seeke it not, wyll not heare her humble sute that doth so earnestly craue it. What might she thinke but that all her labour was lost, all her hope was in vaine, & all that euer she heard of him was vntrue. Is this he that is so curteous & gentle to al them that require his helpe? Is

this he that made a generall proclamation say ing: Come vnto me al ye that labour, and are laden, and I will refresh you? Is this he that neuer denied his gracious fauour to any ye desired the same? The other temptation by the miserie of her daughter was very great, but this tryall by the silence of Christ, in whome only she hoped for helpe, was much greater.

And by this temptation also God trieth his seruants, that he doth not onely send them affliction and misery to molest them, but often times also when they pray for helpe & deliuerance, he seemeth both deafe & dombe, for as though he heard not their prayers he maketh no answer, but suffereth them to continue stil in misery: notwithstanding that he hath promised to heare their prayers when they call vnto him out of their troubles. And not thys onely, but as he dealeth here with this womā whom he disdaineth to answer, so he seemeth not onely to refuse their prayers, but also in steede of helpe which they pray for, he sendeth them greater troubles, agaynst whiche they pray. We se howe often the Prophet in the Psalmes complayneth that God is deafe or dome, & he heareth not his seruantes whiche pray vnto hym. So he increaseth the calamities of ye Israelites vnder Pharao, from that time that Moises and Aaron had put them to

Psalm.22. 10, &.13. Iob.30. Exod.5.

some comfort of deliueraunce. So this pore woman no doubt reioyced not a litle, whē she heard that Christ was come into those quarters: but when she commeth vnto him, whō she was glad that she had founde, she findeth no comfort at al in him, but great discouragement & discomfort, if any thing could discourage a strong & lyuely fayth. We see therfore what a strong temptation her faith endured. But it is marvel how she could retaine such constancie of fayth, when he that is the onely Author and finisher of our fayth, euen Jesus Christ, disdayneth to speake to her, in whose word al our hope and trust consisteth. But here we must vnderstand that Christ by this his silence did not reiect her sute, but rather inflamed her with greater feruency to continue the same. For although he suppressed his audyble voyce for a time, yet in time of this silence he spake vnto her by two most effectu all hindes of speaking. First, by his generall promises contained in the Scripture, which sounded so lowd continually in ẏ eares of her hart, that by thē she was assured that Christ called her vnto him, although by his tēporall and particuler silence, he seemed to reiect her from him. Secondly, although he spake no word wō his tongue, yet by his spirit he spake continually to her soule, setling & sealing the

Heb. 12.

trueth

truth of Godes promises so stedfastly in her hart, that she knew it was vnpossible for her to misse of his grace at the length, although for the time she seemed to be refused of him. And so endoutedly almighty God dealeth often times euen with his best beloued children, when he defferreth ẏ answer of their request for a time, so ẏ he seemeth to hold his peace, notwithstanding that he hath promised to answer thē when they pray. In which perplexitie they must remember, that how so euer he seemeth to keepe silence by not granting their request, yet he speaketh to them continually in his promises contained in his holy worde, by which they must be assured that God will be merciful vnto them, albeit that he withhold his promised helpe for a season, so Christ at one time speaketh and holdeth his peace, not to extinguish the faith of this Cananite, but rather to enflame her earnest affection in praier, which thing we see tooke effect in her. Then if so smal light of knowledge as was possible to be in her, according to the state of the time, & her own condition wrought such constancie of faith: if so litle seede of doctrine brought forth such abundant fruite: what shame is it for vs in so cleare light of the gospel, not to se with ẏ eies of our faith the vnmoueable & vnchaungeable truth & certainty

of Gods promises, and hauing receyued suche abundance of the immortall seede, to hauing forth so final fruit, that we are discouraged to continue our prayers, if we finde not present helpe as sone as we begyn to pray: And that we doubt in our hartes of the truth of Gods promises, because we feele not the execution & fulfilling of them, euen at such tyme as we would appeynt our selues. Not remembryng that he which hath promised to heare vs whē we pray, hath commaunded vs to be importunate in prayer. And hath set before vs ỹ exaumple of the poore widow to be followed, which hauing a matter to be heard before a wicked Judge, that feared neyther God nor man, yet at the length obtayned iustice at his handes through her importunity. And shall not God much rather delyuer his Electe that cry vnto him day and nyght, whom he hath promised to heare & helpe? Farther though we be not heard at the first, we muste not therfore geue ouer prayeng, but rather increase in study and zeale of praier, knowing ỹt is Gods pleasure to be ouercome by importunate suite. For if the thing we pray for be within the cōpasse of those thinges which he hath promised to graūt, he can no more deny our requeste, then he cā deny him self, if we continue in prayer.

Luke. 18.

But fleshly & blood will here obiect to weaken

our faith: what comfort haue I to pray, when I shalbe heard I cã not tel: when: For I haue prayed long, & finde no release of my troubles but rather increase, & while he differreth hys helpe (I know not for what cause so long) in the meane tyme I shall perish. It were better therefore to se if I can finde any comforte els wher, for none I find in him. For answer we must consyder this much: that if we loke to obtain any helpe at Gods handes by our prayers, we must giue God this honour, that he knoweth better thẽ we our selues, both what is meet for vs, & also at what time it is best to bestow it vpon vs. For he which knoweth all things, knoweth when it is most conuenient both for his glory, & for our profite: to graunt vs that which we pray for. And ther is no louing childe of God (if these two might be seperated) but would preferre the glory of God before his own profit. And ther is no wise mã that will take vpon him to know better when his profite is to be procured, then God who is the onely wisdome him selfe. But seing these two things are alway linked together, namely the glory of God & our saluation, we nede no more to doubt that God wyl be lesse carefull for our saluatiõ, then he is zealous for his own glory. Wherfore it is a vaine obiection, & supposeth a mere impossibilitie, þ we shoulde

perish

perish before he send his deliuerãce. For god can no more forget our deliuerance in due time, then he can deface his owne glory.

And touching the meane time in which he suffereth vs to be afflicted, that all shall turne to our euerlasting cõfort, for thereby he trieth our fayth, patience, obedience, and other vertues. And the tryal of our faith, as S. Peter 1.Pet.1. saith, being much more precious then golde which is tryed in the fire, yet perisheth, shal be found to our prayse, honour & glory, at the appearing of our Lord Iesus Christ, and lest we should doubt to faint in troubles, we are 1.Cor.10. taught that God is faythful, & will not suffer vs to be tempted above our strength, but in all perplexities & most desperat casses will open a way how we shall auoide them. For as he sendeth vs affliction and temptation with the one hand, so he will sende vs strength & comfort with the other hand, and this was liuely figured in the wrestling of god with Iacob: where the Lord by wrestling & striuing with him, semed to fight with him with one hand, Gene. 23. and by giuing him strength not only to abide temptations & afflictions, but also to preuaile and to ouercome them, he declareth that he did sustayne him with the other hand.

Let vs not therfore be discomforted if God himselfe seeme to wrestle with vs, & to fight

against

against vs by sending vs great troubles and temptations, for his purpose is in this moste noble combate, both to giue vs strength to ouercome, and also the praise of the victory, as S. Peter testifieth in the place ẽ now alledged. Such a noble champion was this simple woman, that by fayth contended euen with Christ himselfe, and in the ende obtained the victory. Declaring therby, that although she were a cursed Cananite according to the flesh, yet she was a true Israelite by fayth, whiche preuailed euen with God himselfe. Such & so wonderful are the workes of God, ꝑ when all the glory of our saluatiõ is properly his own, yet he vouchsafeth to giue vs such strength of fayth, ꝑ therby we are receiued into part of ꝑ praise which is due vnto him, but yet so that al the glory redoundeth againe from vs vnto him onely, to whom properly it belongeth.

Wel, hetherto we haue heard ꝑ our sauiour Christ refused to speake one worde with his mouth, & yet inwardly he spake by his spirite to her minde: It followeth now in the text, That his disciples cãe vnto him & besoughe him saying: Send her away, for she crieth after vs. Here his disciples do not intreate hym to shew her any fauour, but onely to dispatch her either one way or other, because she made such a bawling and crying after them, ꝑ they

were

were ashamed to heare her. And herein as in many other things reuealed in the history of the Gospel, they take vpon them to be wyser thē their Maister. For if he had thought it conuenient, he would haue dispatched her sooner: for he heard her importunate outcryes as well as they, but hee respected another matter: which they could not conceyue. It were best therefore for men to let God alone w his owne affaires, & not to presume to giue him counsel what he hath to do, but rather to looke what he cōmaundeth them to do, & therin to occupy their heads & their hands. But such curiositie raigneth in many mens minds, that they had rather take vpon them to teach God how he should gouerne the world, then submit themselues quietly to obey his commaundements.

But the Papists are here to be pitied, that for lacke of better argumentes to proue the inuocation of Saintes, are fayne to abuse this place of ỹ Apostles request, to haue this woman dispatched: But alas with what colour or likelyhood of reason: for first this woman desireth none of them al to be her spokesman, but cryeth vnto the Maister himself: O Lord thou sonne of *Dauid*, haue mercy vpon mee. Secondly, they make no intercession for her, but onely desire that she might be sent away, because she troubled them. But whether shee

obtayned

obtained her request or no, al was one to thē, so they might be rid of the exclamation & outcry that she made after them, to cause all the worlde to wonder at them. Thirdly, Christe grauteth nothing at their request, but rather flatly denieth ye he wyll haue any thing to do with her. Fourthly, if she had prayed to them, and they made intercession for her, & obtained their desire: yet there is great difference betweene praying to them that are dead, & praying to them that be a lyue. And therefore it is maruel what they meane to gather an argument for the inuocation of deade Sayntes, out of this place, where neyther the woman praieth to the Apostles, nor the Apostles pray for her, nor christ grauteth any thing at their request, & beside al this, ye Apostles were not dead, but aliue. They should haue small comfort I trow in this example: yet such for all the world be the rest of their argumēts, The virgin Mary prayed for ye Bridegrome when she sayde, They haue no wine: If this was a request, what was her answer? woman what haue I to do with thee? But aboue the reste they haue one notable example of the ryche man, that being in ye torments of hel, prayed vnto Abraham. No doubt a worthy example for vs to follow, ye of a dāned spirit in hell we must learne to make our prayers to Saintes

Iohn.2.

Luke.16.

in

in heauen. By such authorities the doctrine of Deuils may well be established, but the children of God are taught an other lesson of praier by their heauenly schoolemaister. But what remedy found the rich man by praying to Abraham, that we might be encouraged by his example to pray to Saints? He made two requests, & neither of them both was graunted. Alas what comfort should any man take by these examples to pray to dead Saintes? yet these be the best reasons they haue out of the scripture. Sure it is a pitifull case, that men will leaue God, who hath commaunded vs to call vpon him, & promised to heare vs, to call vpon deade men, to whom we haue no commaundement, nor example of any godlye person to pray, neyther haue they made anye promise: neyther if they had made anye promise, were they able to performe it.

Psalm. 50.

But let vs leaue the Papistes with their wofull argumentes, & returne to the Apostels in their request made vnto Christ: Dismisse her (say they) for she cryeth after vs. By these wordes we may easily perceiue how importunately she continued her suite, although he held his peace, and answered her not one word: for still she cryed & was nothing discouraged, whereby we see that this first repulse did so litle deminish her desire, that it kindled

it more

it more & more. And so doth God often tymes in suspending & deferring the answer & effect of our prayers, prouoke vs most earnestly to pray: both that we may knowe of whome we haue receyued a benefit, and that we may the more esteeme it when we haue it, & so render worthy thanks to him that is the author of it. For such is our malignitie, that if we be presented with Gods benefites (as often tymes we are) or els obtayne them immediatly vpō our request, we forget that we receyued them of God, & so become vnthankfull for thē. Also we do not greatly esteeme those things which we haue not long wanted, nor much desired, wherby, as for smal benefits & not great gifts we render slender thankes to God. Therfore God in great wisdom prolongeth some times the performāce of his promised benefits, that men might acknowledge of whom they obtayn them, worthely esteeme them, thankfully receiue them, and profitably employ them.

But now let vs see what answer our saui-our Christ maketh to the request of his Disciples: I am not sent (sayth he) but vnto the lost sheep of the house of Israel. An vncomfortable answer doubtles to the poore woman, wherby he pronounceth that he hath no cōmission of God to do any thing for her, in asmuch as his vocation extended only to ỳ Israelits,

and

and she was one of the Gentiles and a Cananite, It was a great temptation vnto her before that he in whom all healch is promised, & which willingly offered himselfe to all other, and by his comfortable voyce did call all that are oppressed vnto him, kept silence to her alone: & being so earnestly entreated to extende his fauour toward her, yet answered not one word: but it is ten times greater: that nowe when he is urged by his Disciples to speake, he seemeth to put her out of all hope and comfort, because he was not sent but to the lost shæpe of the house of Israell, of which number she was none, & therefore might not looke for any fauour at his hands. And this answer which he maketh, was not a pretended answere to serue for the time, but it was moste true in dæde. For although he was not sent onely to the Iewes, yet was he sent first vnto the Iewes: and that wall of seperation which deuided the Iewes from the Gentiles, was not broken down before the resurrection of Christ. And therefore in the tenth of this Gospel he forbad his Disciples to go into the way of the Gentiles, or the Cities of the Samaritanes; but go rather (saith he) vnto the lost shæpe of the house of Israell: Euen so hæ sayth nowe truly. I am not sent, but vnto the lost sheepe of the house of Israell.

Ephe. 2.

Math. 10.

First

First, therefore let vs consider the sence of these wordes, & afterward the wayght of the temptation. Therefore that he sayth, he was not sent, he meaneth not that he was not sēt at all, but that as yet it partayned not to his vocation to call the Gentiles, but the Iewes onely. For that he was also sent vnto ỹ Gentiles, appeareth playnly by ỹ word of God in the Prophet Esay, where the Lord speaketh vnto our sauior Christ in the person of a mediator: It is a smal thing that thou shouldest be my seruant, to raise vp the tribs of Iacob and to restore the desolation of Israel: I will also giue thee for a light vnto the Gentiles, that thou maist be my saluatiō vnto the ende of the world. Whervnto the Prophet Simeon agreeth in his Canticle saying: Mine eyes haue seene thy saluation, which thou hast prepared before the face of al people, to be a light to lighten the gentils, & to be the glory of thy people Israel. These wordes of his therfore must be vnderstood of that present time in which he spake them. For as then he was not sent vnto the Gentiles, but vnto the lost sheepe onely of the house of Israell. *Esay. 49.* *Luke. 2.*

By the lost sheepe of the house of Israel, he meaneth not the elect onely, but al the whole Nation of the Iewes, with whō God made the couenant, & vnto whom the redemption

was promised, for vnto thē all it was first offered: which because it was of them refused, it was afterward made common vnto ỹ Gentiles. For our lauiour Christ acknowledgeth a litle before his Passion, that he hath other sheep which were not of ỹ Iewish fold, whom
Iohn.10. he must bring home, that there may be one folde, as there is but one Pastor. And in that most earnest and harty prayer which he made immediatly before his death, wherin he commended to God the preseruation of his Disciples, whom he sent to conuert thē whole worlde, he prayeth generally for his whole Church, collected both of the Iewes and the
Iohn.17. Gentiles, saying. I pray not onely for these, but for al thē that shal beleue in me through their preaching, that they al may be one, euen as thou father art in me, & I in thee, that they also may be one in vs, that the worlde maye know that thou hast sent me. So that the Israelits haue now no priuiledge nor prerogatiue aboue the Gentiles. For in Christ Iesu ther is neither Iew nor Gētile, for Christ is
Galat.3. now as common vnto the Gentiles, as before he was proper vnto the Iewes. Then seeing we be grafted into ỹ body of Israel, this saying is as comfortable to vs, as it was vncomfortable to this pore woman. For Christ can now make no more excuse by his vocatiō, for

wee

we are al ỹ Israel of God, though sometimes we were Gentils, now we are Citizens with the Saints, & of the houshold of God, though somtyme we were straungers from the common wealth, of Israel, & forreners from the co uenaunts of promise. But this especially is worthy to be considered, ỹ Christ calleth them the lost sheepe vnto whom he was sent: In which saying we haue two thinges to be obserued, first, that we must acknowledge that we are al lost, or els Christ hath nothing to do with vs. We must euery one confesse with ỹ Psalmist, ỹ I haue wandred like a lost sheep, O seeke thou thy seruant. They therefore that are proude in opinion of their owne good workes, & thinke to be saued by their desertes, are not for Christ to medle wt al: for he is sent but vnto the lost sheepe of the house of Israel, or as he sayd vnto the Pharisees: The whole haue no neede of the Phisition, but the sicke. First therfore we must acknowledge that we are altogether cast away, & that we haue no more wit nor power to returne or saue our selues, then hath a sheepe that is wandring in the wildernes among the Wolues, Beares, & Lyons. Secondly, if we confesse & finde our selues to be such, then are we here comforted, ỹ Christ is properly appointed of God to saue the lost sheepe of the house of Israel, like as he Psal. 119. Math. 9. 1. Cor. 1.

ſaith in another place: The ſonne of man is
Math.18. come to ſaue that which was loſt. And in S.
Lukes Goſpell, concerning the conuerſion of
Zacheus: The ſonne of man is come to ſeeke
and to ſaue that which was loſt. Therefore it
ought to be no diſcomfort vnto vs to confeſſe
that we are vtterly loſt, ſeeing therby we are
aſſured that we appartaine vnto Chriſt, who
came of purpoſe to ſeeke & to ſaue that which
was loſt. O the wonderful wiſedome, power,
and mercy of God, ſhewed vs in Chriſte that
euen then when we feele our ſelues loſte, wee
are found: when we ſee our ſelues deſtroyed,
we are ſaued: when we heare our ſelues con-
demned, we are iuſtified, onely in beleeuing
theſe wordes: The ſonne of man is come, to
ſaue that which was loſt. Let vs therfore with
inuincible courage of fayth take hold of theſe
generall promiſes of God, & apply them vnto
our ſelues, as this poore woman did, and wee
ſhall finde it to be true which our Sauiour
Math.17. Chriſt ſayth vnto vs: There is nothing im-
Marke.9. poſſible vnto him that beleeueth.
&.11. Let vs now conſider the waight of this temp-
tation, howe heauie it was for the woman to
beare this aunſwer: that where as ſhe did re-
poſe her whole confidence in him, he affirmed
that he hath nothing to do with her, becauſe
he was not ſent, but vnto ỹ loſt ſheepe of the

houſe

houſe of Iſrael. Of al other temptations it is the ſoreſt, whē the woꝛd of God ſeemeth to be contrary to our hope. As when God cōmaunded Abꝛaham to kil his ſonne Iſaac, in whom his hope was that the pꝛomiſe ſhould be fulfilled, as God himſelfe had ſayd: In Iſaac ſhall thy ſeede be called, and my couenant wil I e ſtabliſh with Iſaac. After ỹ ſame maner it is here with this poꝛe Cananite, foꝛ euen by the woꝛde of Chꝛiſt, in whom ſhe truſted foꝛ grace, accoꝛding to the pꝛomiſes of God concerning him, ſhe is excluded frō grace, becauſe ſhe is a Gentile, and none of the loſt ſheepe of the houſe of Iſrael, to whom onely, and not to the Gentils at that time he was ſent to offer grace. What could be ſaid moꝛe to diſcourage her, then to tel her that the pꝛomiſed redemption pertained not vnto her? Agayne, who could haue ben choſen out of al the woꝛlde, to put her ſo much out of comfoꝛt, as Chꝛiſt himſelfe? Foꝛ if an Angell, oꝛ an Archangell had come frō heauen, & told her that Chꝛiſt would not accept her petition, & beſtow his grace vpon her, ſhe might eaſely haue reiected him, becauſe her faith was grounded vpon the woꝛd of God, agaynſt which if any Angell ſhoulde ſpeake, we may hold him accurſed. But whē the ſonne of God himſelfe, euen the pꝛomiſed Meſſias, in his owne perſon, and by his owne

Gene. 22.

Gene. 21.

Gene. 17.

word, which is the same trueth in which the Oracles of the Prophets were deliuered, whē he himselfe refuseth her request, & denieth his grace to her, how can she retain any hope, but that her faith is quite ouercome, & al comfort taken away from her? And yet so mighty and strong was the fortresse of her faith, that this most bitter assaut preuailed not to ouerthrow it. For as though she had felt no discomfort at al by this his answer, she approcheth nere vn to him, & falling downe before him, she continueth her humble sute, saying: Lord help me.

And here we may see how much true fayth differeth from proude presumption: yea, we may plainly perceiue that true faith is alway ioyned with great humility. The papistes cal the assured confidence in Gods mercy, by the odious name of presumption, but rather we may iustly cal ỹ proude perswasion that they haue of their own merites and deserts, by the right name of presumption. For who so trusteth most in god, hath lest opiniō of his owne worthines: as we may playnely se in this example of the Cananitish woman, who as she had most certayne perswasion & assurance of helpe in the mercy of God, so had she no presumption at al in her own worthines. And ỹ she declareth playnely by her humble submission: Therfore she falleth downe at his fete,

moste

moſt lowly beſeeching him to be good vnto her & to ſuccor her. Wherby ſhe teſtifieth that ſhee requireth nothing of ducty, in reſpect of her own worthines, but onely of fauour & mercy, in reſpect of Gods promiſes. Wo be therfore vnto the papiſts ý cal true humilitie preſũption, & cõtrariwiſe, pride they terme humility.

But here we may wel doubt how the faith of this woman ſhould be ſo highly comended, when it ſeemeth to preſume againſt the word of God, where as true faith is alway groũded vpon the word of God. And ſecondly, ſeeing al ý promiſes of God are yea & Amen in Chriſt, and be ſtedfaſt & eſtabliſhed in Chriſt onely: when ſhe heareth by Chriſtes owne mouth, Ephe.2. that ý promiſed redẽption pertayneth not to her, howe can ſhe continue her confidence in him? I anſwer, that firſt her fayth was groũded vpon the word of God which becauſe ſhee knew moſt certaynely to be an vndoubted truth, ſhe wil not be brought from that by any thing that may ſeeme cõtrary vnto it. And what ſo euer ſhe heareth of Chriſt, although ſhe do acknowledg it to be true, yet ſhe is perſwaded that it is ſo true, that it taketh not away ý truth of Gods former promiſes. And ſeeing gods generall promiſes did appartaine to her ý did beleue them, ſhe retaineth hope againſt al hope. And as Abraham beleued that

God would rayse vs Jsaac from death to lyfe to fulfil his promise, & therfore doubted not to obay ỹ commaũdement of God in sacrificyng hym: so this woman doubted not, but God must nedes finde a meane, wherby his promises might be verified to her, howsoeuer chriſt was not sent but to the loſt ſhep of the houſe of Jſrael. And therfore as ſhe doth not reaſon nor diſpute agaynſt the worde of God, ſo ſhe doth ſtyl ſimply contynue her ſute, & ſayth: Lord helpe me. Which importeth as muche as if ſhe had ſayd: although thou art not ſent to offer thy grace vnto the Gentyls, but vnto the Jewes onely, yet in aſmuch as God hath promiſed, that whoſoeuer putteth his truſt in thee ſhal not be confounded, and I am one of thoſe that put my truſt in thee, thou canſt not ſend me away confounded, and therfore helpe me. For Gods promiſe muſt nedes be true.

Eſay. 28.

Let vs learne here ſo firmely to hold the general principles of our ſaluation, ỹ we admit nothing that may ſeeme contrary vnto them. For of this we may be aſſured, that how ſoeuer any thing may ſeeme cõtrary vnto them, yet frõ god proceedeth nothing either in word or deede, that is contrary vnto them. And as for al the creatures of ỹ world beſide, if they ſhould oppoſe & ſet them ſelues againſt them, they are not able to preuaile. Therfore ſaint

Paule

Paul saith with great confidence: I am persuaded that neyther death nor lyfe, neyther Angel nor principalities, nor powers, nor things present, nor things to come, neyther height nor depth, nor any creature can seperat vs frō the loue of god which is in Christ Iesus our lord. For if God be on our side, who can be against vs? or if any be against vs, how can they be able to hurt vs? But if God hym selfe seeme to be against vs, whō haue we thē to comfort vs? For the iustice of God pronoūceth damnation to al that transgres his lawe. But for asmuch as God in his infinite mercy hath promised saluatiō to al penitent sinners he hath found a meane by which both his iustice is satisfied, & yet no penitent sinner that beleueth his promise shalbe damned. Rom.8.

This onely meane is Christ our Sauiour, who by his obedience hath throughly satisfied for al our disobedience and transgression, as many as beleue to haue remission of our sins by him. Seyng therefore we haue not onely the general promises of God contained in the old testament, but also the ful execution, performance & establishment of them in Christ: what shame is it for vs, to be found inferiour in faith to his Cananitish woman, which had no more but the first: wherunto neuertheles she cleaued so fast, ỹ by no meanes she would

Rom.8.

be

be drawen from them. And surely euen the very generall promises of God are sufficient that our fayth being builded vpon them, shold neuer be remoued. For by them God hath so bound himself vnto vs, that by no meanes he can reuoke his promised saluation. And yet for more confirmation, and to take awaye all scruple of doubt and wauering, as ỳ Apostle saith to the Hebrues, he hath established them with an othe, that by two things immutable (in which it is impossible that God should lie) we might haue consolation & comfort, as many as flee for refuge to take holde of the hope that is propounded and set forth vnto vs.

Therefore the anker of our fayth hath two most vnchaungeable holdes, namely the promise of God, and the othe of God: In both which is impossible that God should lye. For as it is impossible that God should lye when he simply affirmeth: so is it more impossible (if there may be degrees in impossibilities) ỳ God should lye when he sweareth. And as it is impossible ỳ God should lie or be forsworn: so is it impossible that anye man or woman, which taketh hold of Gods promises by fayth should misse the performance of them, whatsoeuer semeth to be lets or impediments vnto them. For there can be no let or impedimẽt so great, as shold be able to compel God to

lying

lying or periury, which be as great impossibilities as can be thought of. For if the general or vniuersal promises of God shoulde not be graũted to any one person that embraceth them by fayth, God should be no more true of his word & his othe, which is as impossible as that God should be no more God. For example, seing God hath sayd: whosoeuer calleth vpon the name of the Lord, shal be saued, if I poore wretch imbracing this promis of god by fayth, do call vpon the name of the Lorde, whatsoeuer lets or impedimentes be in the way, it is impossible but that I shal be saued. Therfore if al the Angels in heaue̅ should tel me on their own credit, or as it were by gods commaundement, that I should be damned, I must hold them all accursed, rather then to graunt that God should be a lyer or periured person. And forasmuch as Christ hath sayde: whosoeuer beleeueth and is baptised shall be saued, if I being paptised into the name of Christ, repose my whole trust & confidence in him: whatsoeuer can be obiected agaynst me, I must of necessitie be saued. For neither the iustice of the law, nor the giltynes of my sin, nor the accusation of the Deuill, nor wytnes of mine owne conscience, shall be able to condemne me, so long as I depend vpon the promis of God. For there is now no condemnation Ioel. 2. Rom. 8.

tion to them that are in Christ Iesu, for what soeuer can be obiected out of ỹ worde of God, how soeuer contrary at the first sight it maye seeme to be, yet it is not in deede directly contrary to these & such like generall promises.

Rom.8. As these sayinges: They that are in Christ, walke not after the flesh, but after the spirit:

Gala.5. If Christ be in you, the body is dead vnto sin They that are christs, haue crucified the flesh with the lusts & concupiscence therof. It is manifest that these and such like places are not to be vnderstode of perfect innocency free from al sin, but onely of such innocencye as is but inchoacted and begun in this lyfe, and made perfect in the lyfe to come. Therefore if thou feelest in thy selfe with thy fayth in God, an hatred of sin, and a desire of righteousnes, which refraineth thee from much wickednes, & stirreth thee vp to some workes of vertue, although there remayne in thee ỹ reliques of sin, yea a lust vnto sin, contrary to the spirite of God, which also breaketh out some tymes into actual sin: yet by the spirit of Christ that dwelleth in thee, thy body is dead vnto sinne, thou hast crucified the flesh with the lusts and concupiscences therof, thou walkest in the spirit, & not in the flesh, & therefore according to Gods promis thou shalt be saued through thy fayth: For thy sins and infirmities shall not

Rom.4.

be im-

be imputed vnto thee, but the righteousnes of Christ shal be imputed to thee by fayth.
Let vs therefore admit nothing ỳ may seeme contrary to our assured confidence, which is grounded vpon the word of God: for in the word of God there is nothing contrary to it, & whatsoeuer els doth withstand it, is of no force to ouercome it. For heauen & earth shal passe, but the word of God shal not passe. But let vs follow the fayth of this woman, which Mat.24.
though she had neuer so many repulses, yet would she neuer be driuen away, vntyll shee had obtayned her request: still crying, Lorde helpe me, as though she would say: thou maiest wel deffer thy helpe: but thou canst not deny it me. Yet se what answer Christ maketh vnto her: It is not good (saith he) to take the Childrens bread, and to cast it to whelpes. What an hard & vncurteous answer is this? Not onely to deny her humble request, but also to accompt her no better thē a Dog: & to tel her that it is no more reason ỳ she should obtain her sute, then that bread should be taken from childrens mouthes, & giuen to a Dog.
What a great temptation was this: that he which onely hath the bread of life to bestowe vpon al that he will, doth compt her no more worthy to haue part of it, then a Dog to eat ỳ which is prouided for the sonnes of God. For
seeing

seing that God made a couenant with Abraham & his sede, they onely were the sonnes of God, and therfore those special graces & giftes of God that were appointed for them, were so proper vnto them, as whosoeuer should make them common to the Gentils, should abolisshe the couenaunt of God. Christ therefore with all his benefites, was the bread appoynted to fede the holy children of God, which at that time were the Iewes only. Al other nations of the world were but prophane Dogs, & therfore not worthy to be fed with that holy bread which was ordayned for gods own chyldren. Therefore this Heathē woman presuming to leape vpon the table of gods chyldren like an vnmannerly Cur, deserued euen like a Cur Dog to be beaten downe, and whipped out of the house, rather then that the childrēs breade should be taken from them, and cast vnto her: For so much is imployed in ỹ words of christ, For as it were not mete for him to take the Childrens bread, and to cast it to Dogs, so she like an importunate Dog, ready to pull it out of their monthes, deserued great punishment. Alas poore woman, how could she auoyd this temptation? And yet by force of fayth she found meanes how to wtstand this most eger assault, and in the end to obtayne the victory.

But here to beate downe the pride of the flesshe,

flesh, we are taught what we are al by nature and without Christ, euen no better then Cur Dogs. For this which Christe saith of Dogs, is ment of al the Gentiles & Heathen people, as we are all Empepours, knigs, noblemen, gentlemen, wisemen, valiant men, ritchmen, powre men, all Dogs without Christ. For although man by his first creation was ỳ moste excellent of all creatures in the world, and in dede the sonne of God: yet by his fal & transgression, he is become the baselt & the vilest, and no better then a Dog, except he be rayled vs and restored by the benefit of our onely sauiour Jesus Christ. By this we see what merite or worthines we haue to pleade before God, and likewise what cause we haue to be proude among men. Which thing if al men would consider, that by kind without Christe they are no better then Doges, they woulde learn to make lesse of their painted sheathes, and more esteeme the benefit of Christ, by which they excell, if they find them selues to be no better by grace, thē they are by nature.

But to returne to this powre woman: Although she be called & accompted of Christ no better then a Dog, & that she wyllingly confesseth: yet she will not therefore giue ouer her sute, because her fayth could not be ouerthrowne by this assault, For of fayth procee-

deth

deth inuocation and earnest calling for Gods
Rom.10. helpe & saluation. For although the aunswer of Christ seemeth to take away all hope from the Gentiles, yet because she knewe that he was promised also to the Gentiles, she is certainly perswaded that this promis must take effect, & that doth Christ himselfe partly signifie by these wordes which are rehearsed by
Mark.7. S. Marke: Let the Children be first satisficed Wherby he sheweth that the first place was for the Iewes, which then wer the childrē of God. But this helpeth not her, because the time was not yet come in which the Gentils also should be made the children of God. And therefore she fleeth to another refuge, & thus she answereth: Yea Lord, but yet the whelps eate of the crōs that fal frō their Lords table.

First by this aunswer it appeareth howe much the certaintie of fayth doth differ from vayne & folish importunitie of ignorant persons, which will be answered by no reason, & yet haue no reason to continue their sute. For this woman doth not here directly contrarye the wordes of Christ, but sheweth howe the wordes of Christ may be true, & yet she obtain her request also. Therefore where as he had first sayd she was a Dog, shee willingly confesseth it, that she was no better then a Dog, it is true Lord saith she, I am no better. Secondlye

tondly, where as he had said: It is not good to take the Childrens bread, and cast it to Dogs. she confesseth that also, saying: Yea Lord it is true, neither will I presume further then the place of a Dog, & that is under the table. For although it is not conuenient y Dogs should be equall with their Maisters at the table, yet they are allowed to waight vnder the table, & to lick vp some few croms that fall from their Maisters. I know Gods Children are so liberally & plentifully feasted at Gods table, that some litle croms may fall from them, & they haue inough to satisfy them. No man in the world could deuise a more proper answere, to auoyde the obiection of Christ. For although the grace of God was peculier vnto the nation of the Iewes, it was neuer so scantly and pinchingly powred vpon them, but that some drops might ouerflowe vnto the Gentils. And although the breade was prepared according to Gods dispensation onely for the Children, yet it could not so sparingly bee parted among them, but some croms might fall from their table, vnto the Dogs that lay vnder & waygh-ted for them. For Naaman the Syryan, the woman of Samaria, the Centurion, and some such other, were refreshed with some croms that fell from the table of the children of God, the Israelites, euen at such time when God

was knowen onely in Iewry, & Christ was proper vnto the Iewes. He graunteth therefore that Christ may fulfill the office whereunto he was called of God, namely to satisfie the Iewes with the bread ordeined for them, and yet let some crums or chippinges of the same fall downe to refresh her a poore whelpe that lay vnder the table.

Here also we may note the true humility y followeth this certeine perswasion of Gods mercy. This woman confesseth her selfe to be no better then a Dog, and yet she trusteth in the mercy of God. By this place also we may perceiue what horrible punishmēt the Iewes deserued at Gods hand, which eyther negligently or disdainfully loathed those daintyes of Gods table offered vnto them, which other poore wretches so gredely desired, and could be content euen with the crums that fel from their table. And we our selues also haue two matters here to consider: first the vnspeakeable goodnes of God, which of our Dogs hath made vs his owne childrē by adoption, and of such as had no place in y house of God, but of greatest fauour to lye vnder the table of hys children, hauing conuerted vs from Dogs into his children, hath aduaunced vs to sit at hys owne bye table with his children, euen wyth Abraham, Isaac, and Iacob, as he sayth in the

Gospel:

Gospell: Many shall come from all parts of the world, and sit down with Abraham, Isaac and Iacob in the kingdome of heauen, when the children of the kingdome shalbe cast out into vtter darknes, where shalbe weeping and gnashing of teeth. The second thing that we haue here to consider is, that we being turned from dogs, into Gods children, do not retayne styl the nature of Dogs, that is, to returne againe to their filthy vomite, which they haue once cast out, being exalted to such dignitye, that we are made partakers of Gods heauenly table, we do not behaue our selues vnreuerently, vnthankfully, vnholily, but as it becommeth the children of God, the table of God, the presence of God, with al reuerence, obedience, & thankfulnes, to expresse the nature of Gods children, vnto which honour we are called. Math. 8

2. Pet. 2.

We knowe the punishment of him which presumed to sit downe at the mariage feast wyth out his wedding garment, he was pulled out by the eares, and thrust into vtter darkenesse, where shalbe weping & gnashing of teeth. And the same penalty remaineth to all hypocrites which intruding themselues into the Church of God, neuer care for repentance, newnes of life, holines & righteousnes, whervnto we are called of God, & not to vncleanes & filthynes. Remember that which was read in the fyrste Math. 22

Heb. 12. 4

Lesson

Lesson this day at Morning prayer, cõcerning
Gene. 15. Esau, who because he was a prophane felowe, that made no more account of his birth-right (in which was enclosed all the hope of the
Gene. 27. Church) but that he sold it for one messe of pot
Hebr. 12. tage, as the Apostle sayth to the Hebrues, hee was afterward depriued of the blessyng, and could not be restored vnto it, although hee sought it with teares. Remember also the Iewes, who being counted the childrē of God for the couenaunt that GOD made wyth their Fathers, because they did obstinately refuse the grace when it was offered, & would not beleeue ỹ promise when it was exhibited, they are broken off from the stocke of Israel, & we that were straungers, & braunches of the wylde Olyue by kinde, are graffed into the tree by fayth. But so, that if we fall from faith
Rom. 11. (as S. Paule sayth) God shall no more spare vs, then he did spare them, yea we shalbe broken off, & they graffed in againe. For God is able to graffe them in againe. Let vs therefore continue in fayth, and shew forth the fruits of faith, for by the fruits the tree shalbe knowne.

Hetherto we haue hearde howe the fayth of this Woman hath beene tryed to the vttermost, which hauing three repulses euen of Christ himself, yet ceaseth not to put her trust in him: Now let vs see what successe she had

in the ende. Although she had neuer so many repulses and discouragements, yet because she continued styll constant and vnmoueable in fayth, she departed not away confounded. She obtayned her request, she enioyed the promyse, that whosoeuer putteth their trust in him, should not be confounded. Let vs therefore with inuincible courage of fayth hold fast vpon Gods promises, and it is impossible that we shall misse of eternall saluation.

But some wyl peraduenture obiect, she sued here but for a temporall benefite, namely the recouery of her daughter, what pertaineth this to eternall saluation? I aunswere. Thys temporall benefite was to her a confirmation and assurance of euerlasting saluation, which she had conceiued by fayth. Which thing the answere of Christ plainly declareth, who doth not onely graunt vnto this her fayth the deliueraunce of her daughter from the deuill, but generally whatsoeuer she would: O woman (sayth he) great is thy fayth, be it vnto thee euen as thou wylt. First he commendeth the greatnes of her faith, by which he is ouercome that he can no longer withhold his grace from her. Secondly, he sayth, Be it vnto thee whatsoeuer thou wylt. Who doubteth but that she would as well haue remission of her sinnes, and assurance of eternall lyfe, as the health of her

her daughter, & rather to: Therefore he sayth Be it vnto thee euen as thou wylt. As though he would say, with this fayth thou mayst obtaine whatsoeuer thou wylt. Let vs therfore
Mark.9. bryng such a fayth to God, and we shall obtayne whatsoeuer we wyl.

If that were true (would some man say) that I might haue whatsoeuer I would, I would wyth to haue thys Church ful of golde or some such like matter. But ye must remember, that Christ here speaketh of faith, which is grounded only vpō Gods promises, & therfore whatsoeuer ye wyl aske by fayth that God hath promised, you shall obtayne. Moreouer, they that be endued with true fayth wil wyth nothing that is contrary to Gods glory, and therefore there is no such vaine wyshing nor wouldyng with them. And therefore whatsoeuer God hath promised vnto them, they make their ful account to obtaine it, that which he hath not promised, they require but vnder condicyon, yf it may stand wyth hys wyll, and the setting forth of his glory.

Wherefore as we are taught by thys example, let vs in all temptations and afflictions flée vnto the generall promises of God, with inuincible courage of fayth. For thereof we shall be sure to preuaile in the ende, howsoeuer it please God to trye our fayth in

the

the meane time. For fayth doth not onely ouercome the whole world, as S. John sayth, 1. Iohn. 5.
which is in deede a noble victory, but fayth preuaileth euen with God him selfe: when he proueth and tryeth vs by most great temptations. Let vs therefore follow the fayth and confidence of Jacob, when he wrestled wyth God: For by fayth wee wrestle wyth God when he proueth our fayth by temptation. Therefore as Jacob answered, when the Angell which represented God that wrestled wyth him, required him to let him depart, because it waxed day, I will not let thee go (quoth he) before thou blesse me. So let vs boldly answere God when he wrestleth wyth vs, assaying our fayth by sundry temptations, we will not let thee go before thou blesse vs. For this example hath God left in writing for our comfort, & thys example he hath commaunded vs by the Prophet Hosea to trust in God. For Jacob by fayth had power with God, and had power ouer the Angell and preuayled, whereby he was called Israell, that is, one that preuaileth wyth God. And we yf we be true Israelites, by fayth must preuayle wyth God. Therefore let vs not faynt in any temptations, but rather (as S. James sayth) let vs reioyce when we fall into sundry temptations, knowing that the tryall of our faith Gene. 22. Hose. 12. Iames. 1

wor-

worketh patience, which if she haue her perfect worke, we shall be perfect and sounde, not fayntinge in any thing.

Wherefore as temptations encrease, let vs encrease our confidence & prayers. Let vs say with the Prophet Dauid: Euen as the eyes of seruauntes looke vnto the hand of their Maysters, and as the eyes of a Mayden vnto the hand of her Mistres, so our eies waight vpon the Lord our God vntill he haue mercy vpon vs. Finally let vs followe this woman of Canaan, whose fayth could not be ouercome by the repulses, euen of Christ himselfe, but in the ende obtayned euen that shee woulde. For God by tentation seketh not our ouerthrowe, but our greater victory, that the tryall of our fayth which is much more precious then gold (which though it be purged with fire, yet perisheth not) might be at the last to our prayse, honor, and glory, at the appearinge of our Lord Jesus Christ. To whom with the father and the holy Ghost be all honour, glory, power, and dominion both nowe and euer.

Ameh.

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK